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ABSTRACT

Prepared for intermediate and secondary teachers and students, this unit is intended to improve public speaking, listening, and memory skills of students and to teach them about the Ojibwe tribe, its leaders, and the values expressed in their speeches. Introductory material provides a brief history of the Ojibwe tribe and discusses the oral tradition by which stories, songs, speeches, and advice were handed down from generation to generation. Objectives for students and teaching strategies are listed along with 18 supplemental oral language activities including role-playing, mini-conversations, skits, and debates. Objectives for students are listed for public speaking, listening, and memory and include use of appropriate speaking voice and posture, expression of feeling, listening with attention and respect, evaluating what and how things are said, and recalling information from speeches. Texts of 16 speeches by various Ojibwe leaders comprise the bulk of the unit. The first 5 speeches are relatively short--150 words or less--and are followed by key facts about the speaker's life and a paraphrase of the speech. The unit includes a pronunciation guide for Ojibwe names, a map of Ojibwe reservations and communities, and numerous black-and-white illustrations including portraits of many Ojibwe leaders. (JHZ)

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OJIBWE PEOPLE SPEAK OUT!

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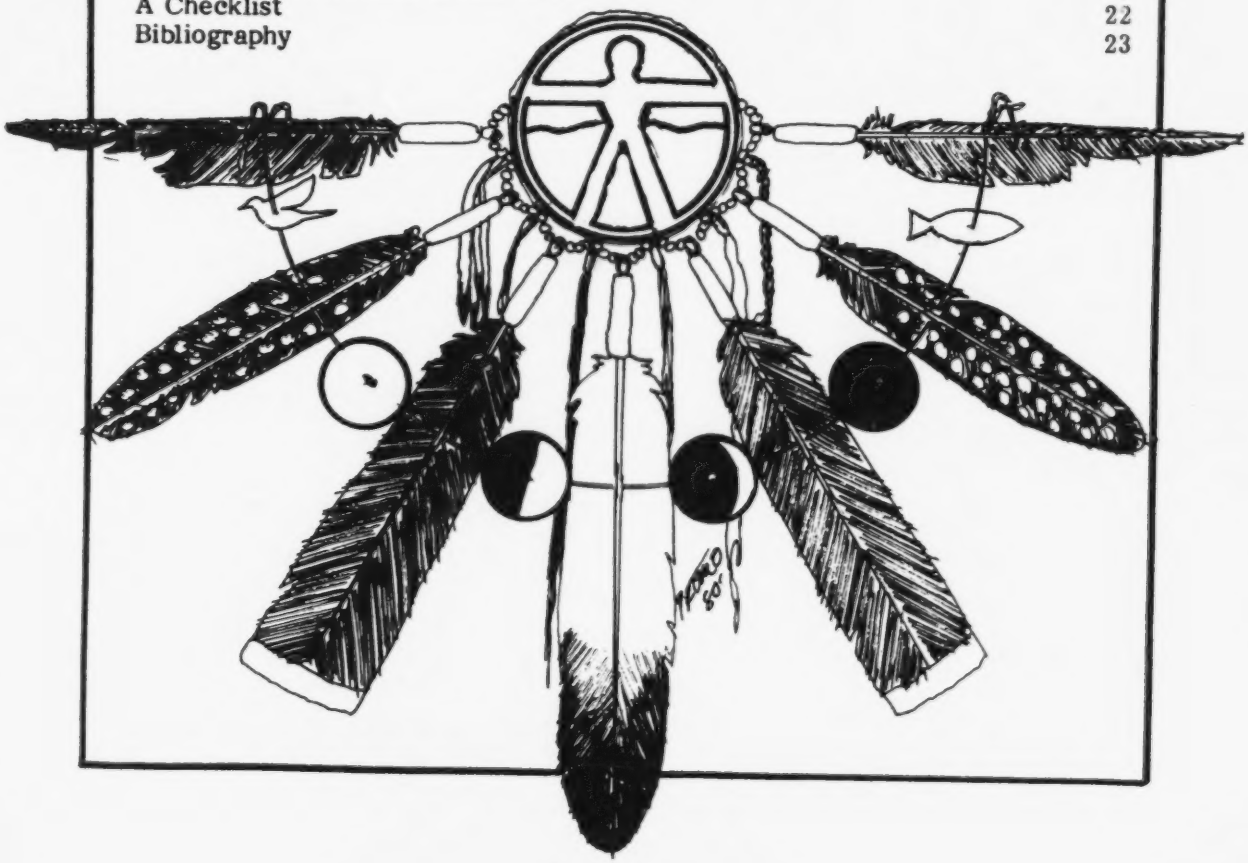

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THE COVER STORY
WAABOJIIG (WHITE FISHER)

1. Waabojiig (White Fisher) lived from 1747 to 1793.

2. White Fisher was one of the most important Ojibwe leaders in both peace and war.

3. His father, Mamaangiside (Big Foot), was also a war leader.

4. They belonged to the Lake Superior band and came from the Grand Portage area, later settling at Madeline Island.

5. Their doodem (clan) was Adik (Caribou or Reindeer).

6. Wabasha, a war leader of the Dakota (Sioux), was an older half-brother of Mamaangiside. Their Ojibwe mother was first married to a Dakota and later to an Ojibwe.

7. White Fisher was very knowledgeable, brave and wise, and learned everything that he could when he was young.

8. White Fisher became a war leader at the age of 22, was an excellent hunter and provided well for his family.

9. White Fisher's speech was loud and clear, fluent and graceful. He was slender, handsome and six feet six inches tall.

10. His youngest daughter, Ozhaawashkodewikwe, Green Prairie Woman, married John Johnston and their daughter, Jane, married Henry Schoolcraft.

11. There is a lot of information recorded about them and by them and, through these writings, they and White Fisher live on.

WAABOJIIG SPEAKS AS A WAR LEADER:

He called on the Great Spirit with a loud voice for protection to his followers and success against their enemies. With his clear voice ringing among the rocks and mingling with the noise of the waterfall, he urged them to fight like men, to be strong of heart, at the same time advising them to be careful of their lives that their relatives might not weep in mourning for their lives.

An excerpt from William Warren's, History of the Ojibway Nation, page 244.

- A FOREWORD -

The materials and methods in this unit have been collected, developed and tested by us and our students during a Minneapolis Public Schools - Title IV Summer School Program. It is our hope that this unit will be helpful to all intermediate and secondary teachers and students who are interested in increasing their skills in memory, listening and in public speaking. These language arts skills have always been an important part of leadership training within traditional and contemporary Ojibwe society. We believe that this unit can be and should be used for the benefit of all.

We would like to thank the Archive and Manuscripts section of the Minnesota Historical Society for granting permission to use excerpts from treaty negotiations as recorded in the Sutherland papers.

Rick Gresczyk

Sally Hunter

Steve Premo

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INTRODUCTION:

This unit is about the Ojibwe tribe, some of its leaders, some of their words and some of their values. The Ojibwe people call themselves Anishinaabeg (spontaneous beings or the original people of this continent). They feel that they were placed here on this island (America) by the Creator to maintain their own language, traditions and culture and to live in harmony with their environment. They moved to the Great Lakes region for several reasons. The fur trade was very much a part of their life after the coming of the French people. Hunting, fishing and gathering maple sugar, wild rice, berries and medicines have always been important to their way of life. It was a canoe culture in a land of forests, filled with lakes.

The Ojibwe belong to the very large Algonquian language family. The Ottawa, Potawatomi, Menominee, Cree, Kickapoo, Illinois, Miami, Sac and Fox are some of the related languages. Chippewa is a corruption of the word "Ojibwe". Today, there are about 100,000 people in the tribe who live in both Canada and the United States. There are seven Ojibwe reservations in Minnesota. Red Lake has a separate government, but Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, Nett Lake (Bois Forte) and White Earth belong to the Minnesota Chippewa Tribe. Some major bands (regional groups) within Minnesota are the Lake Superior, Mississippi, Pillager, Pembina and Red Lake. Clans (common ancestors within family groups) usually designated by animals, birds or fish were numerous within the tribe. One's clan is inherited from one's father. The clan system is still practiced in many areas. The educational, government and missionary policies have threatened the cultural survival and very existence of Indian nations throughout this continent.

The explorers, fur traders and missionaries came, then the government agents came to take land away to make room for the settlers, and the lumbermen cleared the trees, and the railroad men built their tracks and the steamboats moved through the waters. Farmers, store keepers, school teachers, bureaucrats and townspeople came. Everyone wanted Ojibwe land. Clan leaders, war and religious leaders and band leaders have spoken up throughout the years. The Ojibwe people felt that many things that happened throughout history were inevitable, and rather than resist or fight, they tried to make the fairest deals and best decisions for their people. Many people tried to weaken the Indian people by destroying their unity and values. The people and their culture continued to adapt and survive. In many regions today, just part of the Ojibwe <u>way of life</u> remains. It is the purpose of this unit to improve the public speaking, listening and memory skills of all children and to pass on to them some information about the Ojibwe tribe, its leaders and their speeches.

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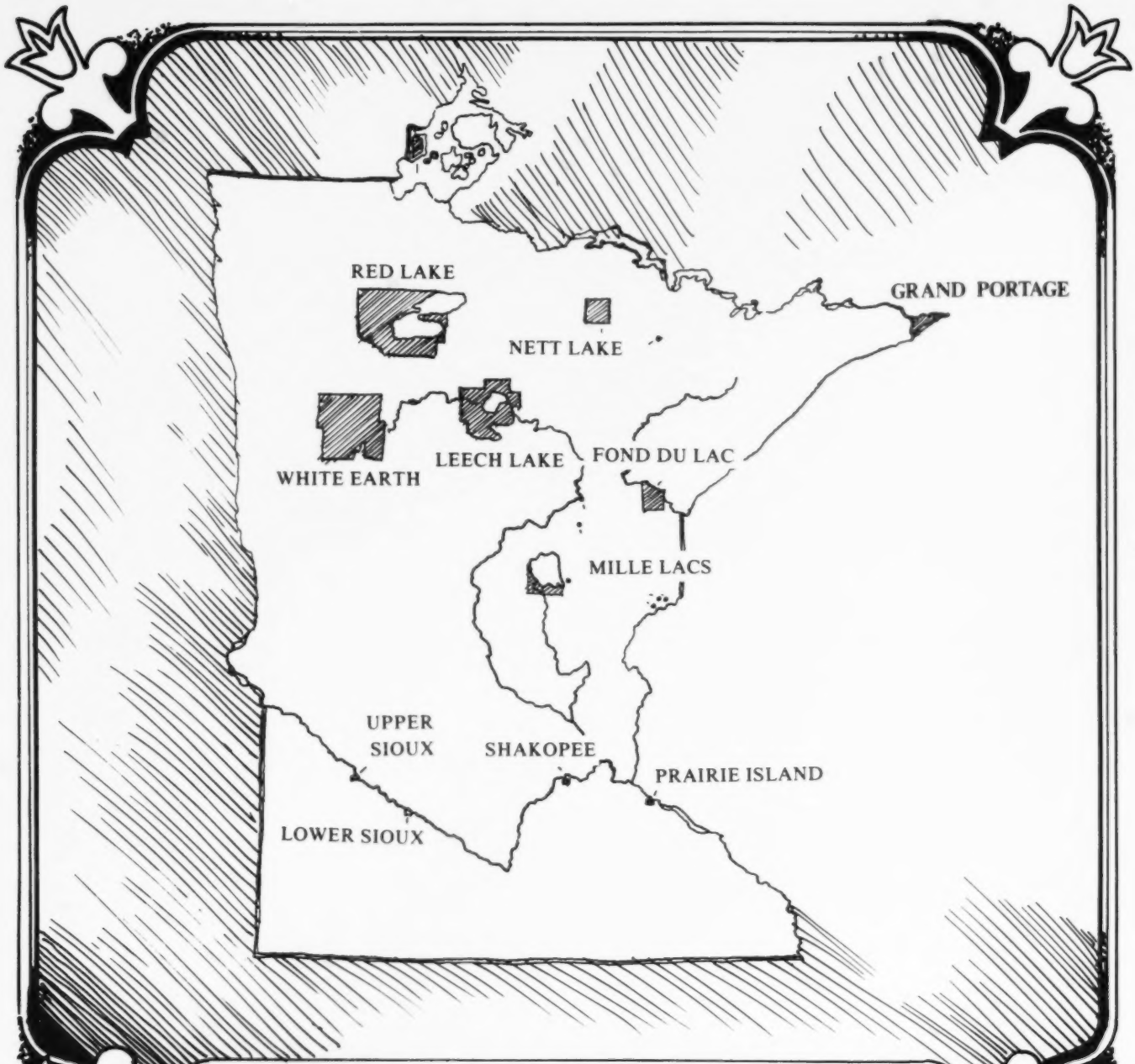

INDIAN COMMUNITIES

Teach the child the following Acronym . . .

F at
G eese
L ike
M eals
N ear
W ild
R ice

This will help them memorize the name of the 7 Ojibwe Reservations

F ond du Lac
G rand Portage
L eech Lake
M ille Lacs
N ett Lake
W hite Earth
R ed Lake

Plus The 4 Sioux Communities

P P airie Island
L L ower Sioux
U U pper Sioux
S S hakopee

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OJIBWE LEADERS

There were three kinds of Ojibwe leaders. There were religious leaders and the hereditary civil leaders, and those especially chosen to lead in times of conflict, the war leaders. Many civil chiefs came from the crane and loon clans. They were noted for their clear speaking voices. It was said that when a leader of the crane clan called, everyone would listen.

"As the crane calls infrequently and commands attention, so ought a leader exercise his prerogative rarely and bear the same attention in the discharge of his duties. He speaks infrequently lest he be considered shallow"*

Ojibwe people followed their leaders with a free will. If they were dissatisfied, they left. This allowed differences to exist. Those who disagreed could find someone else and follow that leader on a different path. If someone from a totem other than the crane or loon clan was deserving of leadership, he was chosen.

A leader was chosen not by his own initiative but rather to meet the demands of his people. He was expected to seek their guidance. A chief might rely on a medicine man, the council or the elders of his tribe when making important decisions.

Those born into a totem (dodem) or clan of leadership were trained in Ojibwe cultural traditions, history, grammar and speaking. This unit offers an opportunity to encourage leadership qualities by training the children to deliver part of a speech.

* Basil Johnston, Ojibway Heritage, p. 61

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-SPEAKING OUT-

The oral tradition has had a place in every culture. The two forms of communication that are most used and thus must be emphasized, nourished and developed, are one's ability to listen and understand and one's ability to speak and be understood.

Oral tradition is central to tribal cultures. Stories, songs, speeches and advice from the people were handed down from generation to generation. To do this with accuracy, one's ability to remember was extremely important. Every person had a right to speak, a vision to dream and a place within tribal society.

Students should constantly be encouraged to speak up loudly and clearly, with one's body standing straight and tall, with one's head up in the air and one's eyes looking out. One should be encouraged to speak carefully, with thoughtful preparation and feeling, from one's own experience with one's tribal or societal identity in mind. We are social beings with social responsibility. Speaking carefully meant speaking slowly, clearly and loudly. Encourage the students to speak up, to yell, if necessary, and not to whisper or mumble. Many children have been allowed to be silent too long. It is essential that students be given the opportunity to express their own ideas. They should not feel forced to reveal their intimate personal thoughts and values. Many children who are singled out or made to feel different (thus out of place) withdraw. Do not insist on a reply from a student who shows signs of reluctance, but give encouragement and opportunity to them. Students must feel that the teacher is listening to them and respecting their opinions. The message spoken is what is most important. Corrections in grammar, pronunciation, diction and style can gradually be developed. Encourage the students to give each other positive reinforcement.

Students will speak if they have something to say and if they feel relatively self-confident and comfortable. A most important tribal value that makes classroom climate conducive to speech is respect for everyone and everything. Confidence in one's speaking ability increases through practice and example. In this unit, there are activities for developing speaking skills, cultural information on the Ojibwe tribe and some of its leaders and examples of their speeches.

Many Indians and non Indians alike may be able to list 5 important Indian leaders of the past and be able to quote at least one. However, past leaders and speeches of the Ojibwe people are relatively unknown. This unit will help to make them more known to their descendants and to all children —

"of the reams written about the American Indian, nothing can speak more surely than the words of his own mouth"

Virginia Irving Armstrong
Author: I Have Spoken

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OBJECTIVES

1. Students will develop their skills in public speaking.
   They will:

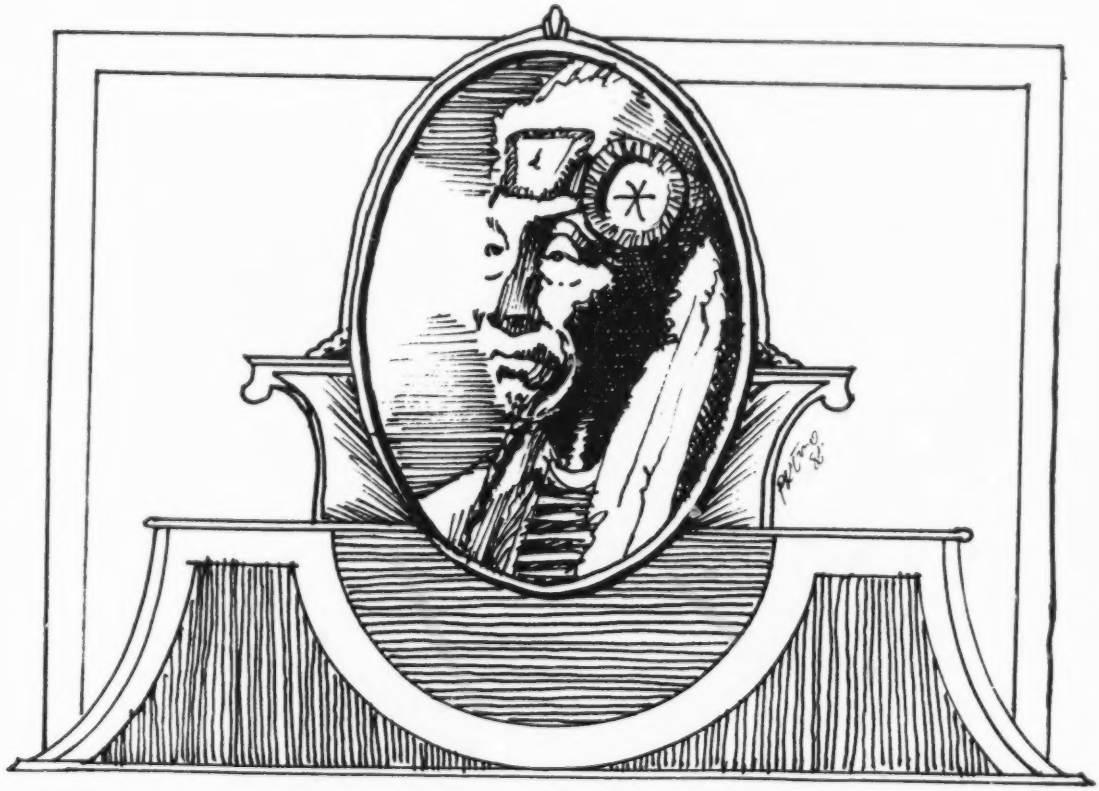
   a) project their voice
   b) stand up straight
   c) use eye contact
   d) slow down
   e) portray feeling

2. Students will develop their listening skills.
   They will:

   a) respectfully listen to others
   b) evaluate what and how things are said
   c) be attentive

3. Students will remember and be able to recall.

   a) excerpts from speeches
   b) information about leaders
   c) information about the Ojibwe tribe



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DIRECTIONS AND PROCEDURES FOR THE TEACHER

1. Study the short history.
2. Tell your children about Ojibwe leadership and history and the importance of good oratory.
3. Have the students practice good speech techniques.
4. Have the children select (or assign to him/her) one section of the speech.
5. Have students memorize their lines.
6. Arrange the children in a semi-circle standing in the order that they will speak.
7. Have each child step forward and take their turn.
8. Give the speeches in a program for the class, other classes, the school and/or their families.
9. Do some supplementary activities.

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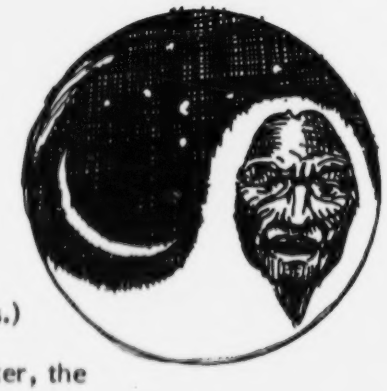
SPEECH TECHNIQUES



A. Project your voice
B. Stand up straight
C. Use eye contact
D. Enunciate
E. Slow down
F. Portray feeling

Directions: To practice, select one sentence from the speeches. (The following are suggestions to help the students develop these techniques.)

1. Show the children a good model. (Use yourself, another speaker, the movies, the T.V. or radio)
2. Practice. Allow each child a chance to perfect his speech.
3. Discuss the techniques with the children giving praise to those who do well and can model for other students.
4. Have contests. Allow the winner to be the next judge.
5. Imagine a setting during the treaty-making period, for the practice session. Example: To project your voice, imagine you are having a yelling contest across the Mississippi River to warn the Ojibwes of a war party approaching. You must be clearly understood.
6. Select a prize for the winner of each technique.
7. Set goals and work toward those goals.

LISTENING TECHNIQUES

A. Respectfully listen to others.
B. Evaluate what and how things are said.
C. Be attentive.

Directions:

Ojibwe people of long ago learned by listening to words very carefully. Words were valued and used with great care. Because the people relied on oral tradition to teach and learn about their history and culture, good listening skills were important.

1. Tell the children they must repeat what you tell them, so they should listen attentively.
2. Tell children to pay attention, so they should keep their eyes and ears wide open and listen closely.
3. Ask the children in a "round robin" style to repeat what you said.
4. Skip those who forget.
5. Do the round robin again until everyone remembers something.
   a. Starting at the beginning, the teacher begins with the first sentence.
   b. Ask the children to repeat what they have learned.
   c. Follow the order of events as much as possible by asking the children ". . . and then what happened?"
   d. Write their words on the board.
   e. If you need to correct grammar, be sure to okay the changes with the child.
   f. You may wish to initial each child's repeated statement.
   g. Have the child memorize his own statement.

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SUPPLEMENTAL ACTIVITIES

1. Mini-Exchanges

Pair up the students - Each is responsible for one line. Assign one student in the pair a question and assign or help the other think of a possible response.

You may enjoy doing this activity in small groups and then comparing the responses of each group.

City cousin: Why don't you move to the city?
Reservation cousin: (..I don't like the noise.)

Other pairs could be: teacher-student, Indian-white, chief-tribesman, boss-worker, fur trader-hunter, chief-chief

2. Mini-conversations

A mini-conversation is an exchange of at least four lines. All too frequently the teacher asks a student a single question and then goes to another student without developing the conversation.

Prepared Questions:

Distribute ditto sheets of a one-sided conversation. Leave blanks for the other person's part. Give the students a few minutes to think of what they will say when called on.

Situation: You have lost a beaded belt.

I: Why are you so sad?
You:
I: Where do you think that you lost it.
You:
I: What was it worth?
You:
I: Will your parents give you the money you need?
You:
I: Well, what are you going to do?
You:

3. Role-Playing

Two or more students come before the class to act out an impromptu conversation. If the class is large, the students may be divided into 3 or 4 groups, each carrying out their own role-playing activities in a corner of the room. Students must clearly understand their role and the situation. Each receives a cue as to what they are to say and how they are to react.

Treaty Negotiation:

(commissioner) You are paid by the government only if you get the land.

(chief) You don't want to sell the land, because you don't think that would be the best thing for your people.

4. Magazine Cut-Outs

For home work, each student finds a magazine cutout and prepares four sentences about it. The other students can raise their hands and ask questions.

5. Verbal Descriptions

Each student prepares 6 statements about a person, place or thing. One student then shares the first statement out loud. Another student is called on to guess correctly. If he is wrong, the next sentence is read out loud and another person makes a guess. When the person, place or thing is identified, the next person who guesses correctly gets to be next.

6. Twenty Questions

One student leaves the room while the others decide on a person, place or thing. The student comes back and has twenty questions to give the correct answer. It could be played in an opposite way in which the class asks student the twenty questions.

7. What's My Line?

A student draws a slip of paper naming a role, reads it and hands it to the teacher; the class asks questions to guess what the role is.

8. Memory Game
Packing For A Trip

Long Ago:
A trip to the maplesugar bush, fishing camp on the lake, berry-picking, ricing camp, hunting camp, another village far away, Washington D.C., a trading post, a boarding school.

Today:
A trip to the city, the reservation, the lake, maplesugar bush, ricing, hunting, etc.

One student says...
"I'm going ricing and I'm taking along a birchbark canoe."

The second student repeats what the first person says and adds another person or object.

"I'm going ricing and I'm taking along a birchbark canoe and my partner..."

Each student repeats and adds. Those who forget or make mistakes must drop out of the game.

9. Slides or Visuals

The teacher shows a few selected slides, a filmstrip or pictures and tells a story that accompanies them. The teacher then shows them again and asks students to retell the story.

If a tape accompanies the filmstrip, it can be repeated until the student(s) can retell the story.

For practice, the teacher can ask questions about each visual.

10. Strip Stories

The teacher selects a story, a speech or a document that has exactly the same number of sentences as there are students in the class. Each sentence is written on a separate strip of paper. (If the same selection is used with several classes, the sentences may be typed on a stencil, dittoed and then cut into strips.) The strips are randomly distributed to the students. Each student must memorize their sentence. Then the strips are collected. If it is a story students move freely around asking each other questions until they have reconstituted the original story. The teacher is the facilitator.

11. Prepared Talks

The students are given a topic or a choice of topics for a prepared talk. They think over and write out what they plan to say. (This written form is handed to the teacher for correction. Its main purpose is to encourage thoughtful preparation; its secondary purpose is to afford practice in writing. In class the students give their talks and may memorize what they have written or speak extemporaneously. They are not, however, allowed to use notes.)

12. Skits

In beginning and intermediate classes, groups of 5 or 8 students can get together to prepare a skit to present it to other members of the class. This preparation may take a week or two with 15 minutes allowed each day for rehearsal. These skits could be presented to other classes and to the community.

13. Class Build Up

The teacher begins a story or a speech that the class finishes orally. Each student in turn adds a line.

14. The Because Game

The first student describes an event, the second adds an explanation, and the third gives a probable effect.

Event: The woodsmen chopped down the trees.

Explanation: Because they wanted to sell the lumber.

Effect: So today there are very few tall trees left.

15. Who Am I?

The students name well-known people of the Ojibwe (Chippewa) tribe. These names, which should be familiar to the entire class, are written on cards. A card is taped to the back of each student who must ask yes/no questions of one's classmates until one discovers the hidden identity.

16. Discussions

Discussions initiated by the students require a reading, a play, a film, a field trip, or some type of shared experience, which serves as a springboard.

Preparation:

Each student prepares 2 or 3 questions related to what they say, did or read.

"What would you have done if you were there?"

The teacher can teach students how to ask questions. These conversations can take place in large or small groups.

17. Debates

They are most effective if the topics are of interest to the students. If they are knowledgeable it is easier for them to participate. The debate topic should be worded strongly so that definite affirmative or negative stands can be assigned or taken. Students can be equally divided by ability to form debate teams. One can flip a coin to see which team has the first choice of selecting the affirmative or negative position.

The teacher should hand out a ditto containing key words and expressions which relate to the topic. For homework, each student can prepare both sides of the argument. This helps them to be more open-minded in general.

Running the Debate

The class after doing their homework is divided into two teams. Each team meets in a huddle to elect a captain and to plan strategy. A point to defend is assigned to each member. The captain sees that everyone gets a turn. This huddle may last 15 minutes.

The debate begins with the affirmative team. Its members elaborate their position and then the negative team is allowed to reply. The teacher's only role is to see that all students are given a chance to participate.

18. Panel Discussion

The teacher divides the class into committees according to interest to do research on their topic and present their findings to the class. The teacher should research the topic finding materials for the students to read or titles of books that the students can research in the library.

NOTE: Teachers and students are encouraged to make the activities more related to Indian culture if they wish.

OJIBWE PEOPLE

A PRONUNCIATION GUIDE FOR THE OJIBWE LEADERS

The 7 vowels a (uh), aa (ah), e (ay), i (ih), ii (ee), o (o), oo (oo)

	Their Name	Transliterated	Translated
1.	Bagonegiizhig	Bug-o-nay-gee-zhig	Hole-in-the-Day
2.	Bizhiki	Bih-zhih-kih	Buffalo
* 3.	Eshkabagikoosh	Ay-shkuh-bug-ih-koosh	Flat Mouth
4.	Gaagigegaabo	Gaa-gih-gay-gah-bo	Stands Forever (George Copway)
5.	Gaagiiwegwaneb	Gaa-gee-way-gwuh-nayb	Returning Feather Sitting (Peter Jones)
* 6.	Giishkiman	Geesh-kih-mun	Sharpened Stone
7.	Makadebinesi	Muh-kuh-day-bih-nay-sih	Blackbird (Andrew Blackbird)
8.	Mamaangiside	Muh-mahn-gih-sid-day	Big Foot, Big Feet
9.	Medweganoonind	May-dway-gun-oo-nind	Heard Spoken To
10.	Maajiigaabo	Mah-jee-gah-bo	Starts Standing
11.	Naagaanab	Nah-gah-nub	Sits in the Front
12.	Ozhaawashkodewikwe	Oh-zhah-wash-koh-day-we-kway	Green Prairie Woman
13.	Waabojiig	Wah-bo-jeeg	White Fisher
14.	Zhaawanigwaneb	Zhah-wun-nih-gwuh-nayb	Feather Sitting in the South

* origin of these names are somewhat unclear.

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VALUES AND THEMES

As you read through these other speeches, look for examples of some of these values and themes.

1. Concern for future generations
an example: Maajiigaabo (After that our grandchildren, who will have grown up can speak for themselves.)
2. Tribal history
3. Native American
4. Importance of the tribe and of the people
5. Dreams and visions
6. Harmony and peace
7. Bravery and defense
8. Freedom and non-interference
9. Respect
10. Nature
11. Elders and wisdom
12. The need to reflect
13. Memory
14. Hospitality, making others feel welcome
15. The Creator
16. Cooperation
17. Humility
18. Carefulness in one's actions, perfection
19. Sense of sadness and poverty
20. Mixed feelings about non-Indians

Another activity: Assign students to develop and deliver their own speeches using one or more of these values and themes.

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BAGONEGIIZHIG (HOLE-IN-THE-DAY)

It is a very hard lot for Indians to know how to live. None of us know what will become of us in the morning, and for that reason when we do anything, we should do it right. We should look back and view the past, and look ahead and view the future. When you look back, and see the past, and the errors and wrongs which have been committed, it will enable you to avoid them in the future. It is also good to look ahead, and do all you can to provide for the future.

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BAGONEGIIZHIG

HOLE-IN-THE-DAY

1825-1868

1. Hole-In-The-Day was born into the bear clan.
2. Hole-In-The-Day was a member of the Mississippi band of Chippewa Indians.
3. Hole-In-The-Day's father died and he inherited his role as chief of the Mississippi band.
4. Hole-In-The-Day was liked by many and disliked by many others.
5. Hole-In-The-Day was a very good speaker.
6. Hole-In-The-Day made three treaties with the United States. These treaties gave land to the United States.
7. Hole-In-The-Day, with his Ojibwe people, was forced to move to the White Earth Reservation.
8. Hole-In-The-Day wanted his tribe to join with the Dakota to fight in their battle of 1962, but other chiefs from other bands voted against his plan.
9. Hole-In-The-Day wanted all the children to go to school.
10. Hole-In-The-Day was killed by other Ojibwes, hired by the government.

BAGONEGIIZHIG (HOLE-IN-THE-DAY) SAID:

1. It's very hard for Indians to know how to live.
2. None of us know what will become of us in the morning.
3. When we do anything, we should do it right.
4. We should look back and view the past.
5. And look ahead and view the future.
6. When you look back, and see the past, and the mistakes that have been made, you can avoid them in the future.
7. It is also good to look ahead and do all you can to provide for the future.
8. I see where I now am...and I see all here before me.
9. I can look ahead and see the day when, if we try hard, the future will be bright before us.

BIZHIKI (BUFFALO)

Our chiefs have made up their minds, and we will stand by their decision. You have told us that, if we want to be wealthy and comfortable, we must work with our hands, feet and toes. We have worked and have property, but don't by rejecting our requests, scatter the fruits of our labor to the winds.
You must remember, father, that, although we are red and you are white, there is one above to whom we all have to give an account, and who will not permit acts of injustice to be done without visiting them with his displeasure.

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OJIBWE PEOPLE SPEAK OUT UNIT
INDIAN EDUCATION SECTION

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THE LIFE OF BIZHIKI (BUFFALO) 1780-1855

1. Bizhiki was the first word for buffalo.
2. Buffalo belonged to the loon clan.
3. Buffalo lived most of his life near the area we call Ashland, Wisconsin.
4. Buffalo was a leader of the Chequamegon band.
5. Buffalo worked to have land set aside for his own people.
6. Buffalo was a main leader during the making of the 1854 Ojibwe treaty.
7. For signing this treaty, Buffalo received the land where Duluth is today.
8. Buffalo gave it away to his adopted son.

BUFFALO HAS SAID:

Our Chiefs have decided.

You whites told Indians to work hard and we would get many things.

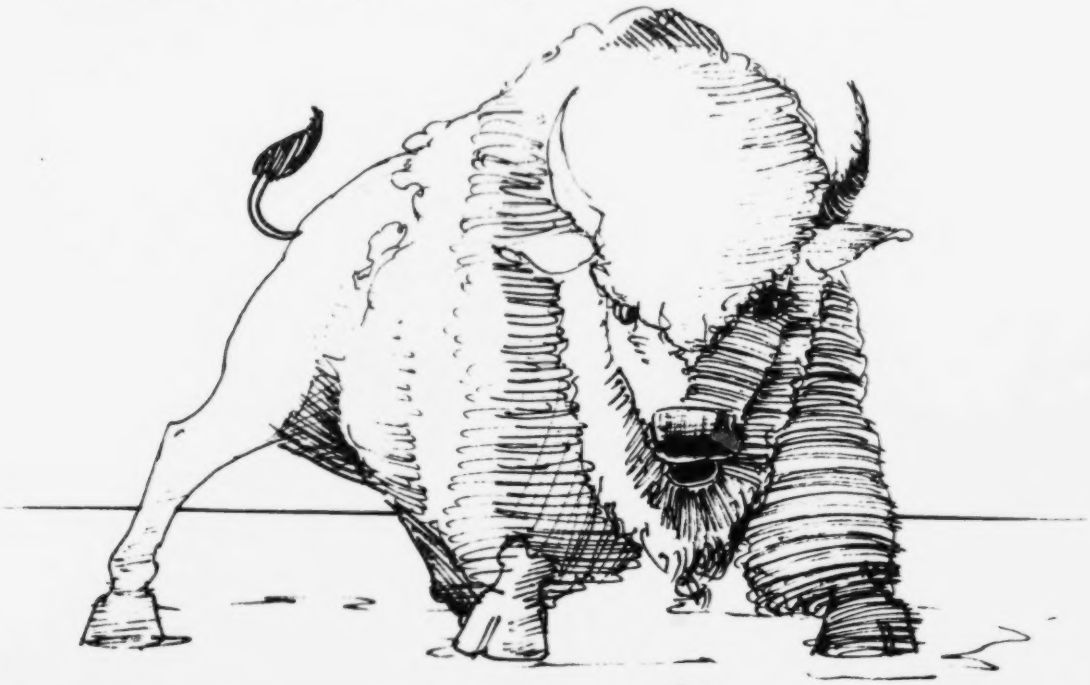
We did and we have some things.

Remember, we are Indian and you are white.

But, we have the same Great Spirit who watches us.

The Great Spirit will not allow you to be unfair.

If you cheat us, something bad will happen to you.



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ESHKABAGIKOOZH (FLAT MOUTH)

My father, your children are willing to let you have their lands, but wish to reserve the privilege of making sugar from the trees, and getting their living from the lakes and rivers as they have heretofore done, and of remaining in the country. It is hard to give up the land. It will remain and cannot be destroyed, but you may cut down the trees, and others will grow up. You know we cannot live deprived of lakes and rivers. There is some game on the land yet, and for that we wish to remain upon it. Sometimes we scrape the trees and eat the bark. The Great Spirit above made the earth, and causes it to produce that which enables us to live . . .

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THE LIFE OF FLAT MOUTH (ESHKABAGIKOOZH)

1. Flat Mouth belonged to the Bullhead Clan.
2. Flat Mouth's father was an important medicine man.
3. Flat Mouth visited many tribes when he was a young man, such as the Cree, Hidatsa and Assiniboin tribes.
4. Flat Mouth became the chief of the Pillager Chippewa Band.
5. Flat Mouth was friendly to whites all his life.
6. Flat Mouth's own people respected him.
7. Flat Mouth signed all the major treaties between 1837 and 1855 for the Ojibwe people.
8. Ojibwes have reservations on their homeland due to Flat Mouth's efforts.
9. Very few Indians east of the Mississippi have any of their original land.
10. Flat Mouth told the Indian commissioner:

_____ "We would rather be dead than to have our homelands taken away from us."

FLAT MOUTH SAID:

Our people are willing to let you have their lands.

But, we wish to keep making sugar from the trees.

We wish to fish in the lakes and rivers.

We wish to keep living on this land.

It is hard to give up the land.

Land will stay and cannot be destroyed.

You may cut down the trees and others will grow up.

There are still some animals we can hunt.

That is why we want to stay here.

The Great Spirit above made the earth.

The earth feeds us and keeps us alive.

GAAGIGEGAABO (STANDS FOREVER)

I recollect the day when my people . . . were both numerous and happy; and since then, to my sorrow, they have faded away like frost before the heat of the sun! Where are now that once numerous and happy people? The voice of but few is heard.

The Ojibwe nation, that unconquered nation, has . . . now been hedged in, bound, and maltreated, by both the American and British Governments. Their buoyant spirits could once mount the air as on the wings of a bird. Now they have no spirits.

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OJIBWE PEOPLE SPEAK OUT UNIT
INDIAN EDUCATION SECTION
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GAAGIGEGAABO (STANDS FOREVER)

George Copway

1818-1863

1. Stands Forever was born and lived north of Lake Ontario.
2. Stands Forever was born into the crane clan of the Missisauga band.
3. Stands Forever followed many of the traditional ways of hunting, trapping, fishing and ricing.
4. Stands Forever's traditions and religion were all a part of his education.
5. Stands Forever listened to the teachings of a Methodist missionary when he was a boy.
6. Stands Forever joined the Christian religion and took the name of George Copway.
7. Stands Forever translated to parts of the Bible into the Ojibwe language.
8. Stands Forever was the first Ojibwe to write a history of his people.
9. Stands Forever returned to his Ojibwe homeland and did missionary work among his people.

GAAGIGEGAABO (STANDS FOREVER)

(Edited)

If you are a great hunter, warrior or medicine man, you will have no trouble getting to the far west spirit land when you die.

Listen to the words of your parents, never be impatient and the Great Spirit will give you a long life.

Never pass by any Indian person without giving him something to eat. The spirits will bless you.

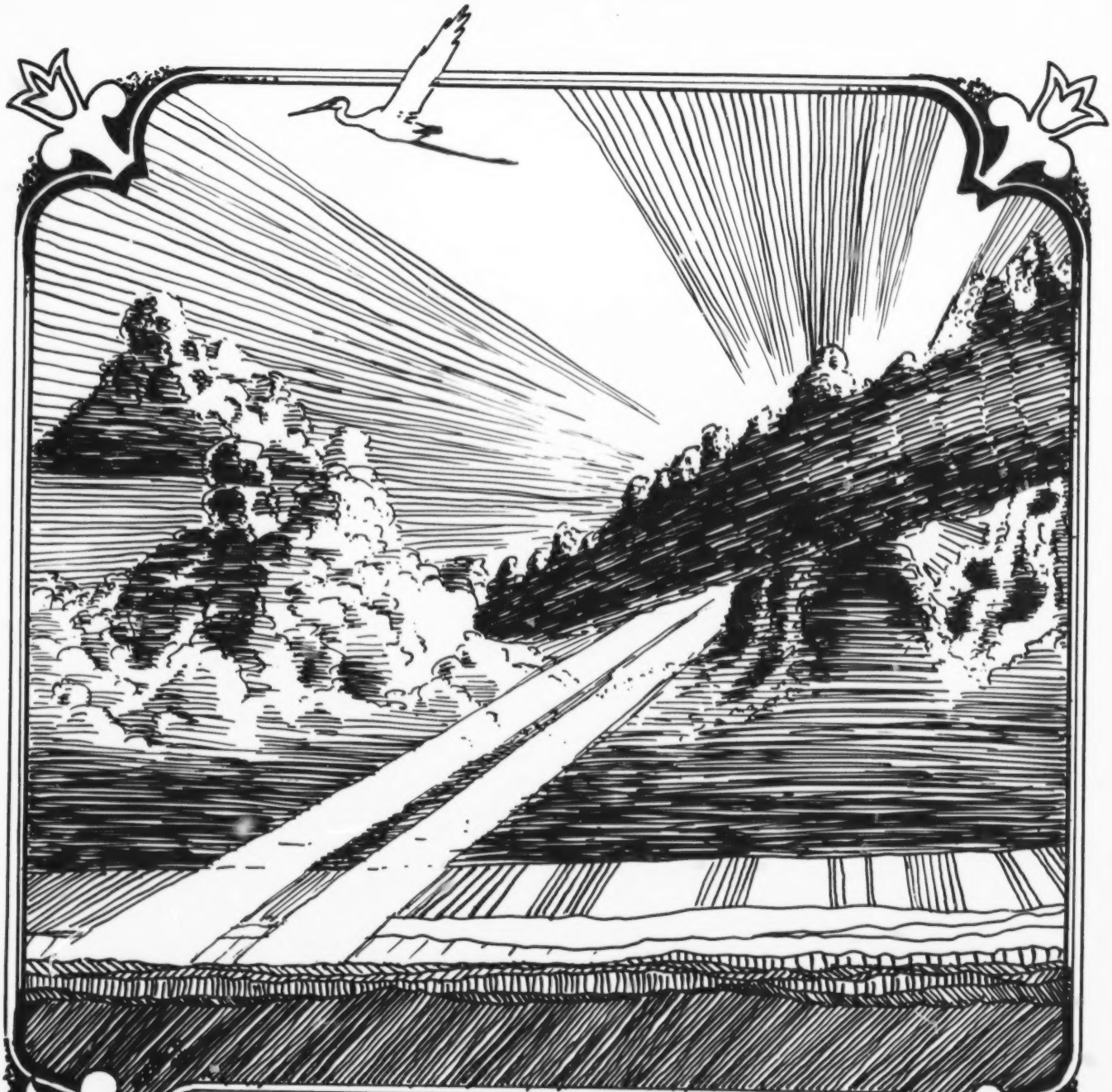
Help the orphans and you will be rewarded by their friends here and thanked by their parents in the spirit land.

If you own a good hunting dog, give it to the first poor man who needs it.

When you kill a deer or bear, share with others what the Great Spirit gives you.

When you eat, share with the poor children, for when you are old they will help you.

When you get the chance, invite the elders to your home to feed them, then the spirits will be your friends.



GIISHKIMAN (SHARPENED STONE)

"... you ask who I am. If you wish to know, you must seek me in the clouds. I am a bird who rises from the earth, and flies far up into the skies. Out of human sight; but though not visible to the eye. My voice is heard from afar and echoes over the earth."

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THE LIFE OF GIISHKIMAN

1. Giishkiman means "Sharpened Stone".
2. Sharpened Stone's father was a chief.
3. Sharpened Stone was born into the Crane clan of the Ojibwe Indians.
4. Sharpened Stone became the chief of the Lac du Flambeau Chippewa band of Wisconsin.
5. Sharpened Stone was a great chief who was known as a wise man and a strong man.
6. Sharpened Stone and his Ojibwe people refused to join the British in the War of 1812.

GIISHKIMAN SAID:

Englishman! You ask who I am.

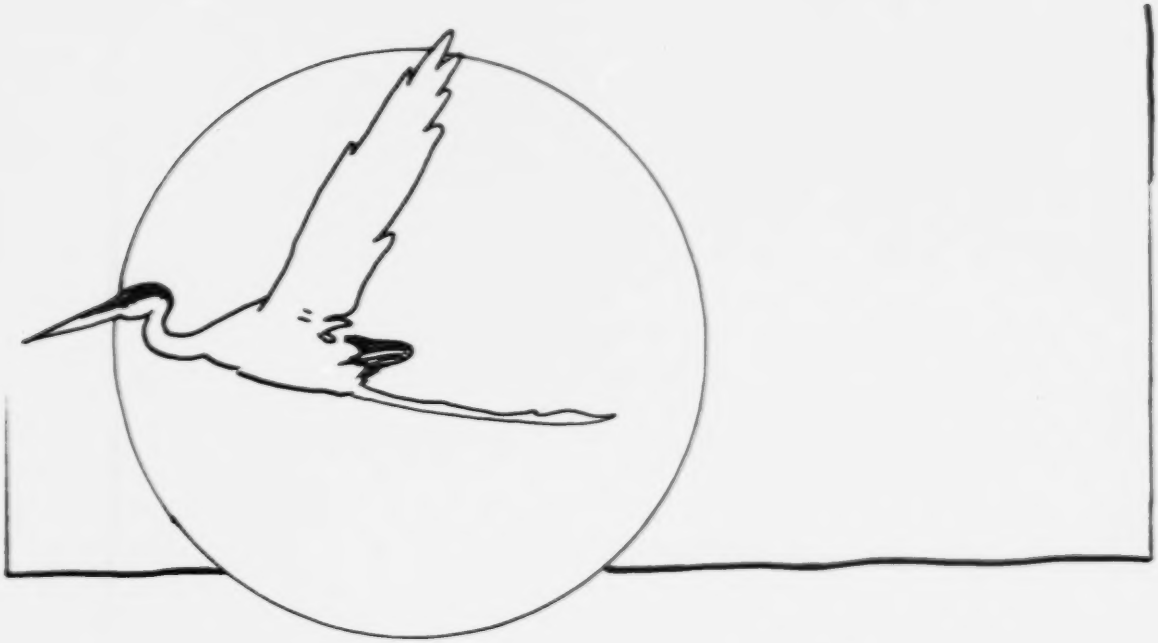
If you wish to know, you must seek me in the clouds.

I am a bird who rises from the earth, and flies far up into the skies,

Out of human sight;

But though not visible to the eye,

My voice is heard from afar and echoes over the earth.



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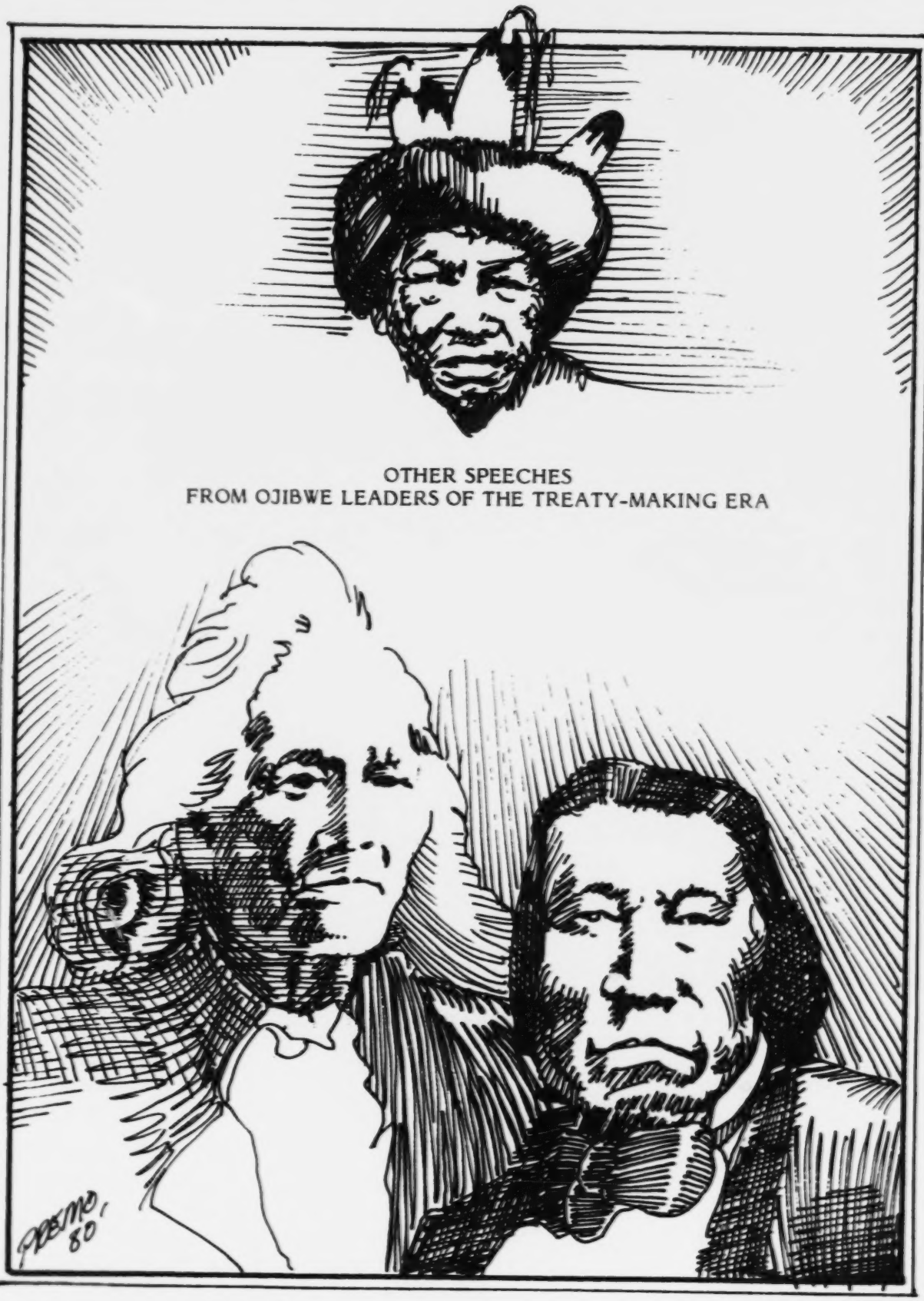

OTHER SPEECHES
FROM OJIBWE LEADERS OF THE TREATY-MAKING ERA

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FLAT MOUTH'S DECISION TO CEDE LANDS IN THE TREATY OF 1855

I envy those who have a benefit of education, and who can put their ideas on paper, and send them all over the world. We are ignorant. We don't know much, and if we desire to send our ideas a great distance, we cannot do it, unless someone does it for us. Father, you ask me if I am ready to sign the treaty. That is a very grave question. I came here for that purpose and am prepared to sign...One thing, father, I forgot to mention. I want a copy of the treaty, so that we may take it home and refer to it at anytime that suits our pleasure. Whenever anything is sold, it goes by measure, by weight, or the value of the thing. When our Great Father formerly asked us for land, we gave it for nothing, as it were...There is one thing I want, which will not cost anything. I want credentials to show when I get back among my people, that I have been to the City of Washington. I am a very old man, and may soon die, but I want to leave something to my children to show what sort of man I have been. This I hope, my Father will grant. I will also say that whoever makes the annuity payments should understand that we will expect him to comply with everything on that paper. We will ask nothing more nor nothing less. Our young men and women all will expect it. Everything is now brought to a point. We now fully understand the treaty. All we have to do is now put our names to it...

FLAT MOUTH
(1832)

You call us children. We are not children, but men. When I think of the condition of my people I can hardly refrain from tears. It is so sad that even the trees weep over it...

When my son was killed, about a year since, I determined not to lay down any arms as long as I can see the light of the Sun. I do not think the Great Spirit ever made us to sit still and see our young men, our wives, and our children murdered.

Since we have listened to the Long Knives (White Americans) we have not prospered. They do not want us to flog our enemies ourselves nor do they fulfill their promise and do it for us...

The words of the Long Knives have passed through our forests as a rushing wind, but they have been words merely. They have only shaken the trees, but have not stopped to break them down, nor even to make the rough places smooth.

It is not that we wish to be at war with the Sioux, but when they enter our country and kill our people, we are obliged to revenge their death.

(Flat Mouth made this speech to Mr. Schoolcraft, the Indian agent, who had called them "My Children")

Source: Warren, William W. History of The Ojibway Nation Mpls. Ross & Haines. Reprint 1957 from 1885, pp. 480-481.

FLAT MOUTH

Now to the point, my father, as I must call you, although from the differences of our ages, I might call you my son. I will speak to you plainly. I am not afraid to talk to a white man, because, when I look back upon my life, I can see no black stain on my path which should make me ashamed to look you in the face. I do not speak with a forked tongue either, although being an old man, when I talk my thoughts may take a different direction from what I intended...We have heard your proposition this morning. We know and fully understand the nature and amounts of your offer. I do not wish to withhold from you what you want. You made us a proposition to suit yourself, but if we put in a little more, you must not think hard of us on that account...When I say a word I stick to it. If my name is not recorded in the annals of history according to the whites, I feel that I am a big man with my tribe. They have witnessed my actions and know me...

If I beg of you a little more money to clothe and provide for my children which I have left back, I hope you will excuse me. They are poor and in want, and expect me to protect their interests and provide for them...Even if your heart was made of rock, father, if you would accompany me when I return home on the beautiful lake where I reside, and see my people coming nearly naked to meet me to find out what their great father has done to relieve their wants, it would move your heart to pity, and you would excuse me for asking, on their behalf, a little more than was offered this morning.

You see, my father, I am taking a great deal of pains to explain, because I am about to part with the graves of my fathers, and to sell my birth-right as it were. If I agree to what you offer, I want you to concede something also to my request, so as to lighten my burden, and justify me in the eyes of my people.

I had no idea, when I left home, you were so rich, but on my way here (to Washington D.C.) I have been surprised at the fine houses and great wealth of the whites, and, if you give a few cents more to relieve the necessities of your red children, you will never miss it from your abundance.

I am afraid, father, I am consuming your time, but you must bear with me, and listen to the wailings of an old man who has but a few short days to live. He speaks on behalf of his tribe, and hopes you will listen to his words. I am getting through with my little speech. If you agree to its requests, when you see the Northern Lights running their way along the firmaments, after we reach our homes, they will convey to you the shouts and salutations of the Pillager band of Chippewas in gratitude for your kindness.

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HOLE-IN-THE-DAY'S VIEWS ON EDUCATION

As to education, I am in favor of it as much as anyone. I know its value, and feel its want; but, I wish to educate my children, I can take my own money, and employ my own teachers. I want to educate my children.

Father, the reason why I have said so much is that I am anxious to explain my motives. I want a good pile of money to start upon. A good start is an important point. We are all fond of our children. We know and feel the necessity of education; to effect this, we must have means. A lot of us get together, and, we say our children ought to be educated. To effect this, all know we must have a teacher. We will employ one whom we think will suit. We will then have him under our control, because there is no other influence to operate with him.

There is a schoolmaster in our country, but I want the privilege, if I don't like him, to employ another. Your red children understand well, from experience what they want; and to explain this has been my object. Do you understand me, father?...

I told you we wanted to have our children educated. We also want schoolhouses, but, as to teachers, such as we have had, we know too much about them. We object to have teachers whom we don't like forced upon us. They come not to teach, but to get money and have their ease.

HOLE-IN-THE-DAY

Father, we have not yet spoken to you frankly, although we have had some very good talks. We have made up our minds to one thing, your offer is too small...A great many of our children are so young that they can never receive any benefit from the payment which you proposed...we must look out for our young...

I am an Indian of very little understanding, but I know what my people want. Father, look at your red children—give them time to reflect...meditation is everything with an Indian. When we view the past, and reflect upon the fact that the Indians once owned the land covered with these cities—when we think of our former treaties, and past transactions with you—we understand what was your object in sending for us, and what you intend to do with us. When, in view of all this, we come to make a new treaty for the sale of all that is left of our land, and to change our habits of life, we ask will it be our ruin or will it not. Under these circumstances we are compelled to reflect. Father, be patient with your red children. Let us take time to consider, and have a full understanding. We look at everything. We are not so ignorant as white men think us to be. When we view the country once owned by the Indians, we feel like a wild beast driven into a hollow tree where we can't get away. That is the way, father, we now feel...

It is twenty years past that we made the first treaty. Since then we have made several others, in which we have parted with most of our land. We have not been well treated, and experience shows that we should be very careful before we make another, for the final disposition of our land...Before we give up our rights, we should be careful.

As I said before, we have, through experience, learned a lesson, which teaches us to ponder awhile before we act...We will not detain you much longer. We will smoke over it again; and tomorrow, at 9 o'clock, will give you our terms.

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MEDWEGANOONIND (Heard Spoken To)
(1889)

(From the Treaty and Agreement with the Red Lake Band of Chippewa Indians.)

(to the Indians) My friends, it is well to meet the commission understandingly. You cannot be blamed on account of your ignorance for taking different positions. For my part, I am getting aged; I see that I shall be called upon by the Master of life to deliver an account of myself. I cannot sacrifice your interests on account of my feelings. At my age I must do as my fathers have done; I must look to my grandchildren and their children's grandchildren; I must look after the benefit of all. I shall be dead when you receive the benefits of this work. If it pleases the Master of life that this should be a blessing to us, it will be because we follow the advice of those who are sent to us, and who say they are our special friends. I do not want to hide anything. I want to give a fair expression of my views. I want to reserve enough land here...It is to our interest to do so, as, if we make a mistake, it is for a lifetime. I will ask you to be patient. We are willing to make an arrangement, but we must be very careful and make no mistake. Speak respectfully to the commission. Let nothing get in the way. I beg that of you.

(to the commissioners) My friends, I salute you and also our other friends sitting here. This property under discussion, called Red Lake, is my property. These persons whom you see before me are my children. They own this place the same as I own it. My friends, I ask that you reserve the whole of the lake as ours and that of our grandchildren hereafter...It is our wish that there should be no consolidation, but that whatever we get here we should get alone.

...No liquor shall ever come on this reservation, it would be the ruin of all these persons that you see here should that misfortune ever come to them...

Source: Mittelholtz, Erwin F. History of Red Lake Indian Reservation

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ANDREW J. BLACKBIRD (1887)

I thought my people were very happy in those days, when they were all by themselves and possessed a wide spread of land, and no one to quarrel with them as to where they should make their gardens, or take timber, or make sugar. And fishes of all kinds were so plentiful in the Harbor. A hook anywhere in the bay at any time of the year would catch Mackinaw trout, many as one would want. And if a net were set anywhere in the harbor or shallow water, in the morning it would be loaded with fishes of all kinds... I saw some of our old Indian women weeping as they watched our principal men leaving in canoes to Washington to see the Great Father, the President of the United States, to tell him to have mercy on the Ottawa and Chippewa Indians in Michigan and not to take all the land away from them...

May 28th, 1836, a treaty was signed at Washington, not with the free will of the Indians, but by compulsion...Later the Chippewas and Ottawas held a big council and asked the Government for cash instead of dry goods; because they saw that there was a great deal of waste in distributing the goods among them, as there were lots of remnants, and much of it left after distribution which they never knew what became of. Therefore their belief and respecting it, was that the Government officials had appropriated to themselves some of these dry goods and given away freely to their white friends and relatives... After we had presented our views and requests in this matter to the Indian agent Hon. H. Schoolcraft and he had told us that he would let Washington know and report back to us, that was the last of it. In the next payment there were neither goods nor money, and no reply ever came...

Later we were referred to the third article of the treaty of 1855, where it is worded, "That the Ottawa and Chippewa Indians hereby release and discharge the United States from all liability on account of former treaty stipulations, either land or money," etc. But this part of the stipulation was never explained to them at the Council of Detroit, as they would never have consented to it, and would not have signed the contract.

Source: Blackbird, Andrew J. History of the Ottawa and Chippewa Indians of Michigan Ypsilanti, Michigan The Ypsilantian Job Printing House. 1887, pp. 50-52.

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ZHAAWANIGWANEB (Feather Sitting In The South)

My father, what I have to say to you, place it strongly at your heart. The Master of life and the earth both listen to us. The Master of life made the earth, the grass, and the trees that grow upon it, and the animals that roam over it. When the Great Spirit made the earth, he placed the red men upon it; it became very strong...Our chiefs do not wish to act in a hurry.

MAAJIIGAABO (Starts Standing)

...I stand here to represent the chiefs of the different bands of my nation, and to tell you that they agree to sell you the land you want.

My father, in all the country we sell you, we wish to hold onto that which gives us life----the streams and lakes where we fish, and the trees from which we make sugar. I have but few words to say, but they are the words of the chiefs, and very important. The being who created us, made us naked. He gave you and your people knowledge and power to live well.

...You must show us your generosity toward us. The chiefs will now show you the tree we wish to preserve. This is it. (placing an oak sprig upon the table) It is a different kind of tree from the one you wish to get from us. Every time the leaves fall from it, we will count it as one winter past...

If you offer us money and goods we will take both. You see me count my fingers (counting six). Every finger counts ten. For so many years we wish you to pay us an annuity. After that our grandchildren, who will have grown up, can speak for themselves.

NAAGAANAB (Sits In The Front)
(1860)

My friends, I have been chosen by our chief, Buffalo, to speak to you. Our wishes are now on paper before you. Before this, it was not so. We have been deceived many times. We had no one to look out for us. The Great Father's officer made marks on paper with ink and pen. The Indian cannot do this. We depend upon our memory. We have nothing else to look to. We talk often together and keep your words clear in our minds. When you talk we all listen, then we talk it over many times. In this way it is always fresh with us. This is the way we must keep our record.

In 1837 we were asked to sell our timber and minerals. In 1842 we were asked to do the same. Our white brothers told us that the Great Father did not want the land. We should keep it to hunt on. As time passed we were told to go away; to go and leave our friends that were buried yesterday. Then we asked each other what it meant. Does the Great Father tell the truth? Does he keep his promise? We cannot help ourselves! We try to do as we agreed in the treaty. We ask you what this means. You do not tell us from memory! You go back to your black marks and say this is what those men put down; this is what they said when they made the treaty. The men we talk with don't come back and you tell us that they did not tell us so! We ask you where they are. You say you do not know or that they are dead and gone.

Source: Armstrong, Benjamin S. Early Life Among The Indians
Ashland, Wisconsin, 1892

GAAGIIWEGWANEB (Returning Feather Sitting)
Peter Jones
History of the Ojibwa Indians London, A.W. Bennett, 1861 pp. 26-28

I WAS TOLD:

My son, my heart sickens when I look at that which has happened to our forefathers since the pale face came among us.

My son, before the white man landed on our shores the red men of the forest were numerous, powerful, wise and happy. In those days nothing but the weight of many winters bore them down to the grave. The Indian mother could then raise a large family of healthy and happy children. The game in the forest, the fish in the waters, abundantly supplied their wants. The Indian corn grew rank and tall, and brought forth much, and plenty smiled upon the land. The old men made their feasts, smoked their pipes and thought upon their *munedoos (gods), they sang and beat upon the *tawaegun (drum). The young men and women danced. The medicine men visited the sick, sang and invoked their gods, applied their medicines gathered from nature's stores, and thus drove away the grim monster, Death...

A strange people landed, wise as the gods, powerful as the thunder, with faces white as snow. Our fathers held out to them the hand of friendship. The strangers then asked for a small piece of land on which they might pitch their tents; the request was cheerfully granted. They kept begging for more, and more was given them. In this way they have continued to ask, or have obtained by force or fraud, the fairest portions of our territory. As the white man advanced in his encroachments, the Indian retired farther back to make room for him. In this way the red men have been stripped of their hunting-grounds and cornfields, and been driven far from the land of comfort and plenty. Their children began to cry for food, their souls fainted for want, their clothes dropped from their shivering backs, the fatal small-pox and measles visited them for the first time, and swept away the poor Indians by thousands. Goaded to despair, they clutched the deadly tomahawk, and sought to yield it against the encroaching whites and the Indian was being slaughtered. Then, as if disease and the musket both imported by the whites could not mow down the Indians fast enough, the firewaters crept in and began to gnaw their very vitals, debasing their morals, lowering their dignity, spreading contentions, confusion, death...

* manidoog - spirits, dewe'igan - drum

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A CHECK LIST

A. Of Public Speaking

___1. Did the student project his/her voice?

___2. Did the student stand up straight?

___3. Did the student use eye contact?

___4. Did the student speak slowly?

___5. Did the student portray feeling?

B. Of Listening Skills

___1. Did the student respectfully listen to his/her classmates and teachers?

___2. Did the student understand what was said?

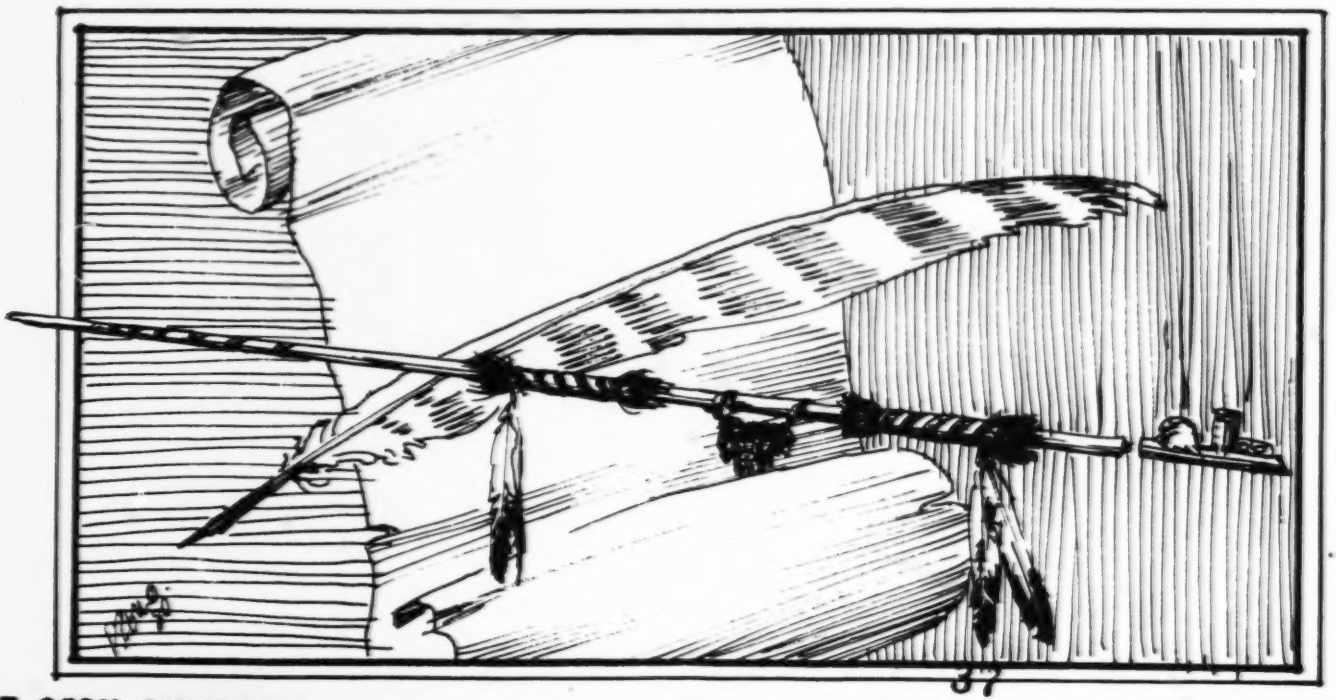
___3. Did the student understand how words were said?

___4. Did the student appear attentive?

C. Of Memory

___1. Did the student remember an excerpt from a speech?

___2. Did the student remember data from the story of an Ojibwe leader?



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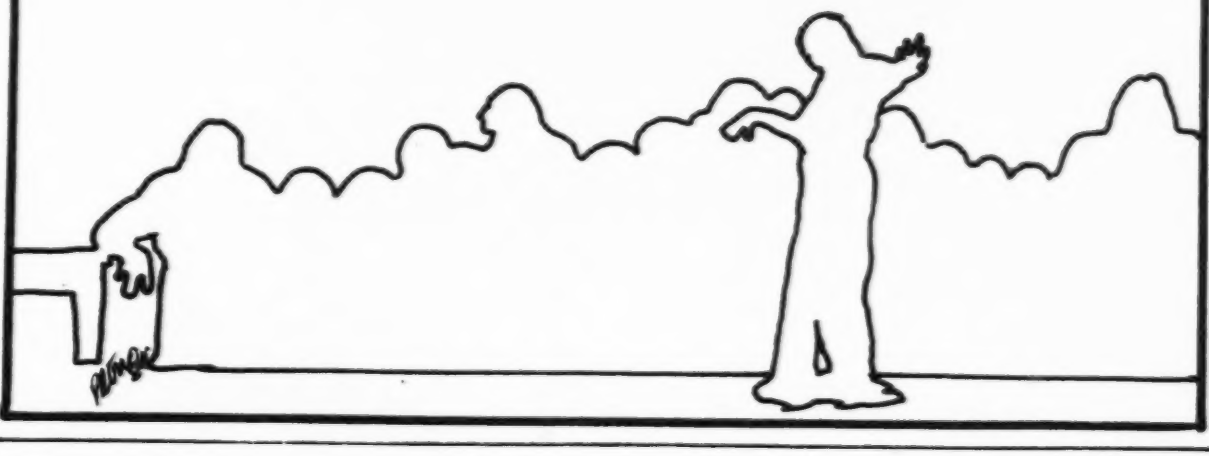

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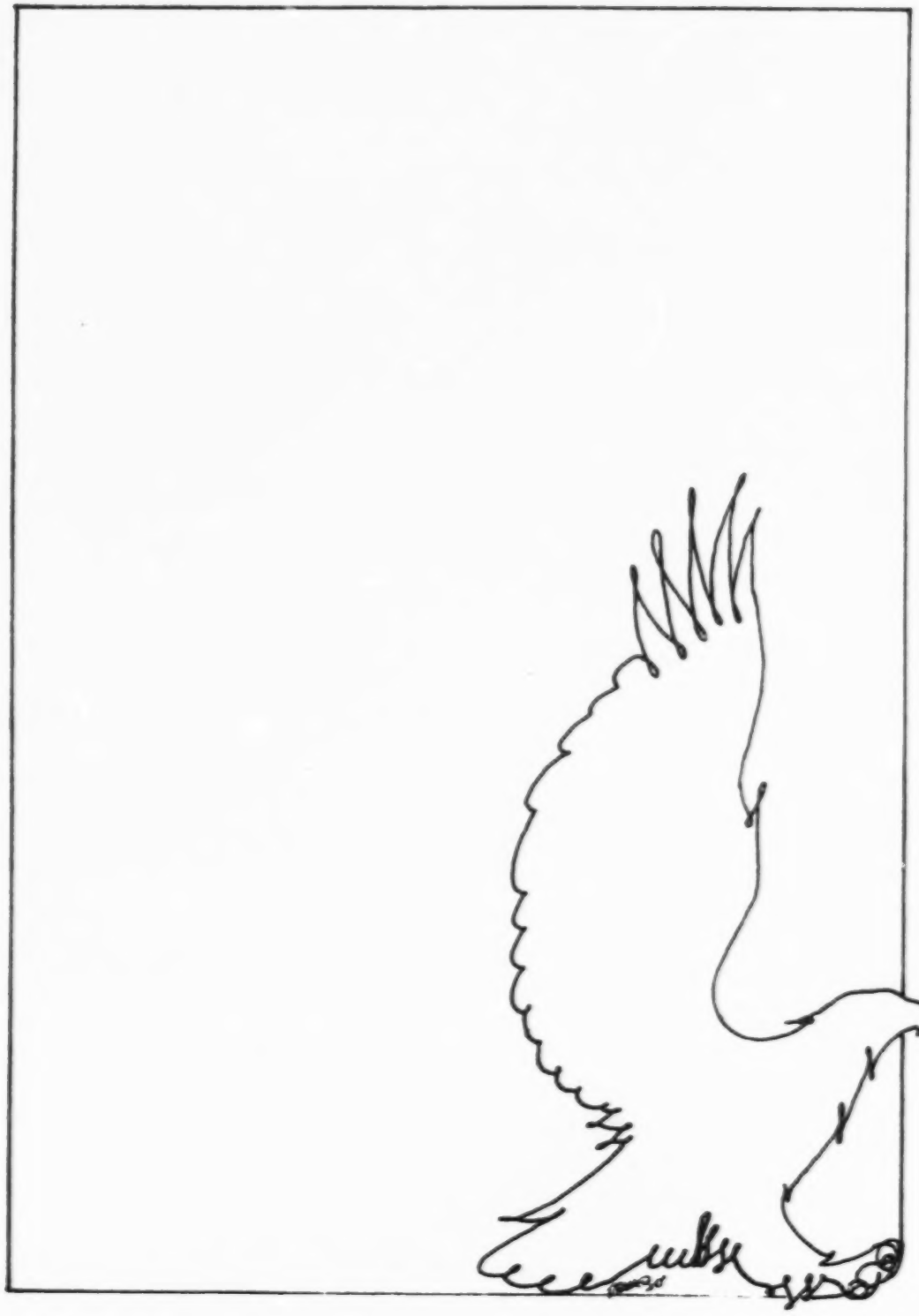

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